

THE  
SPARTAN MANUAL,  
OR  
TABLET OF MORALITY.

REPORT MADE IN

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THE *gdc*  
SPARTAN MANUAL, *K*  
OR  
TABLET OF MORALITY:

BEING  
A genuine Collection of the APOPHTHEGMS,  
MAXIMS, and PRECEPTS,  
OF THE  
PHILOSOPHERS, HEROES, and other great and  
celebrated Characters of ANTIQUITY;

UNDER PROPER HEADS.

For the Improvement of YOUTH, and the promoting  
of WISDOM and VIRTUE.

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*Ipsa quæ præcipiuntur, per se multum habet ponderis. . . .  
Advocatum ista non quærun: affectus ipsos tangunt, et  
natura vim suam exercente proficiunt. Omnium honestarum  
rerum semina animi gerunt, quæ admonitione excitantur:  
non aliter quam scintilla flatu levi adjuta, ignem suum  
explicat.*  
SENECA.

By these, my son, be admonished: of making many books  
there is no end, and much study is a weariness to the  
flesh.  
SOLOMON.

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L O N D O N:  
PRINTED FOR C. DILLY, IN THE POULTRY.

M.DCC.LXXXV.

*24*

BRITANIAN MANUAL  
OF  
TABLET OF MORALITY:



L O N D O N  
Printed for O. G. Smith, at the ...  
MUSEUM

## P R E F A C E.

**T**HE philosophers, and heroes or patriots \* of ancient Greece and Rome, are universally ranked among the most virtuous and enlightened of mankind. The *Sayings* of these truly great and eminent characters have been always held in the utmost estimation. Plutarch has left us a good collection, in a formal treatise, addressed to the em-

\* Such as Aristides, Phocion, Epaminondas, and almost all the Spartans; the two Catos, and Marcus Brutus.

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peror Trajan; and even the rigid Cato appears to have thought that his time could not be more usefully employed than in a compilation of the like kind, which Cicero has mentioned with great praise. In modern times the immense learning of Erasmus has been turned to the same account. It will be needless to quote such writers as Diogenes Laertius, Stobæus, and others, from whom we have the lives, and, in too many cases, the sole remains of the ancient philosophers; the attention they have paid to this object is well known to all who are any way conversant with them. No apology, therefor, is requisite for the appearance of the following pages.

This little work will be found to comprise the sentiments of ancient wisdom upon a variety of the most interesting



# P R E F A C E. vii

ing subjects of human action. These are either *Apophthegms*, *Maxims*, or *Precepts*. *Precepts* are sentences conveying, with studied brevity, some moral rule for the conduct of life. Such, for instance, are those of Chilo: *Know thyself*, and *Desire nothing overmuch*; which, together with his *Maxim* that *Misery is the constant companion of debts and differences*, were thought worthy to be engraved in golden characters on the temple of Apollo at Delphi: the first of them, according to Juvenal, having been *sent down from Heaven*. *Precepts* and *Maxims* were either written by the authors themselves, or uttered in their set speeches or ordinary conversation. *Apophthegms*, of the nature of our *Repartees*, were generally spoken in reply

to some question, or in consequence of some observation by another, from which many of them cannot easily be detached, and are not on that account here given; unless, now and then, at the bottom of a page. Every sentence in the collection may be referred to one or other of these three descriptions.

The object of this publication being rather what has been *said* than what has been *written*, it is not pretended that the reader will find it a complete system of morality. Such a system might undoubtedly have been extracted from the entire writings of the ancient philosophers, and may still, it is possible, be derived from those which remain. Be that as it will, so far as the present compilation extends, it cannot but be serviceable

viceable to the interests of virtue, more especially in younger minds, since it comprehends the genuine sentiments and expressions of a very considerable number of the most illustrious persons that ever adorned human nature, whose wisdom and justice have acquired them the veneration of ages, and will continue to do so while either is known in the world\*. Besides, as almost every sentence evidently rests upon the immutable foundation of Reason and Truth, the collection possesses a degree of credit and authority to which nothing of the kind could ever before pretend.

\* The names of *Tiberius*, *Domitian*, and such as resemble them, can only operate as exceptions. Those two, however, infamous as they are, in one part of their lives either were virtuous, or at least endeavoured to appear so.

The title of *Spartan Manual* was adopted from two motives. 1. Because a great number of the contributors to the work are *Lacedæmonians*; and, 2. Because the whole is conceived in that *Laconic* brevity, for which those greatest, wisest, and best of citizens are even to this day so deservedly famous.



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A N

## ALPHABETICAL TABLE

OF THE

Philosophers, Heroes, and others, whose  
Maxims, Apophthegms, or Precepts, are  
contained in the following work; with  
the times in which they were born and  
dyed, or flourished.

\* \* B. signifies born. D. or d. dyed. F. flourished.

a. C. after Christ; b. C. before Christ.

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**A**DRIAN, emperor of Rome. B. 76;  
D. 138 a. C.

*Agasicles*, king of Sparta. D. 597 b. C.

*Agefilaus* II. king of Sparta. B. 446; d. 362  
b. C.

*Agis* I. king of Sparta, begun to reign 427  
b. C.

xii ALPHABETICAL TABLE.

*Agis* IV. and last, king of Sparta, put to death by the Ephori (five annual magistrates, so called), for attempting to restore public virtue, and the institutions of Lycurgus, 241 b. C. aged about 20.

*Alcamenes*, an Athenian sculptor. F. 448 b. C.

*Alexander Severus*, emperor of Rome. Assassinated 235 a. C.

*Alexander the Great*, king of Macedon, and "conqueror of the world." B. 355; d. 324 b. C.

*Anacharsis*, a Scythian philosopher. F. 592 b. C.

*Anaxilas*, of Larissa, a Pythagorean philosopher. F. 20 b. C.

*Antalcidas*, a Lacedæmonian general. F. 387 b. C.

*Antigonus*, one of the captains and successors of Alexander the Great. D. 301 b. C.

*Antisthenes*, an Athenian philosopher, the disciple of Socrates, and founder of the Cynics. F. 394 b. C.

*Arcefilaus*, a Platonic philosopher, founder of the Middle Academy. B. 316; d. 241 b. C.

*Archidamidas*, a Spartan. . . .

*Aristippus*,

# ALPHABETICAL TABLE. xiii

*Aristippus*, of Cyrene, a famous philosopher, the disciple of Socrates, and founder of the Cyrenaic sect. F. 399 b. C.

*Aristotle*, styled the Prince of Philosophers, head of the Peripatetics. B. 384; d. 322 b. C.

*Artaxerxes Longimanus*, king of Persia. D. 424 b. C.

*Augustus Caesar*, emperor of Rome. B. 63 b. C; d. 14 a. C.

*Bias*, of Priene, the third of the Seven Wise Men, or Sages of Greece. F. about 581 b. C.

*Bion*, a follower of Theodorus. F. 300 b. C.

*Carniades*, of Cyrene, a famous Greek philosopher, founder of the Third Academy. B. 213; d. 128. b. C.

*Cato* (Marcus Porcius) the Elder, commonly called the Censor, a Roman magistrate B. 231; d. 149 b. C.

*Cato* (Marcus Porcius), styled of *Utica* (great grandson of the former), a Roman patriot, and Stoic philosopher. Slew himself 46 b. C.

xiv ALPHABETICAL TABLE.

*Charilaus*, king of Sparta. B. 898; d. 809  
b. C.

*Chilo*, of Lacedæmon, one of the Ephori, and  
the last in number of the Seven Wise Men;  
a most virtuous and excellent person. B.  
about 560 b. C.

*Chrysippus*, of Soli, in Cilicia, a Stoic philo-  
sopher. D. about 208 b. C. aged 73.

*Cicero* (Marcus Tullius), a Roman orator.  
B. 105; assassinated 42 b. C.

*Cleanthes*, a Stoic, disciple of Zeno. D. 240  
b. C.

*Cleobulus*, tyrant \* of Lyndus, the fifth of  
the Seven Wise Men. D. about 500  
b. C.

*Crates*, of Thebes, a Cynic philosopher.  
F. 330 b. C.

*Cyrus the Great*, king of Persia. Put to death  
by Thomyris queen of Scythia, 529 b. C.

*Cyrus the Younger*, brother to Artaxerxes  
Mnemon, king of Persia. Slain in battle  
401 b. C.

\* The word *Tyrant*, in its proper sense, means one  
who *usurps* sovereign power, let him *exercise* it as he may.

*Damindas*,



## ALPHABETICAL TABLE. xv

- Damindas*, a Spartan. . . . .
- Demaratus*, king of Sparta. D. 491 b. C.
- Demetrius Phalereus*, of the sect of philosophers,  
and archon of Athens. D. 282 b. C.
- Democritus*, of Abdera in Thrace, an Eleatic  
philosopher. B. 513; d. 404 b. C.
- Demosthenes*, an Athenian orator. B. 375;  
d. 322 b. C.
- Diogenes*, of Sinope, a Cynic philosopher.  
B. 412; d. 322 b. C.
- Dion*, of Syracuse, a great general. Assass-  
inated 354 b. C. aged about 55.
- Dionysius the Elder*, tyrant of Syracuse. D.  
368 b. C.
- Domitian*, emperor of Rome. B. 51; assas-  
inated 96 a. C.
- Epænetus*, a Spartan: . . . . .
- Epiætetus*, a Stoic philosopher, and slave at  
Rome. F. about 63 a. C.
- Epicurus*, an eminent Athenian philosopher,  
the author of a sect. B. 342; d. 271 b. C.
- Fabius Maximus*, a celebrated Roman gene-  
ral. F. about 210 b. C.
- Fronto*, a Roman consul, in the reign of the  
emperor Nerva.

*Heraclitus,*

xvi ALPHABETICAL TABLE.

*Heraclitus*, of Ephesus, author of a sect named after himself. F. from 500 to 425 b. C.

*Julius Cæsar*, a great Roman general. B. 98; slain (by Brutus, Cassius, and other patriots) 44 b. C.

*Lysander*, a Spartan general. D. 396 b. C.

*Marcus Aurelius*, emperor of Rome. D. 180 a. C.

*Pædareus*, a Spartan. . . .

*Periander*, tyrant of Corinth, the sixth of the Wise Men. B. 661; d. 585 b. C.

*Phocion*, a renowned Athenian general and philosopher, disciple of Plato. Put to death by his corrupt and ungrateful fellow-citizens, 318 b. C. aged about 80.

*Pittacus*, tyrant of Mitylene, the second of the Seven Sages. D. 570 b. C.

*Plato*, a celebrated Athenian philosopher, the disciple of Socrates, and founder of the Academics. B. 430; d. 348 b. C.

*Pompey*, the Great, a famous Roman general. Assassinated in Egypt 48 b. C.

*Posidonius*,

## ALPHABETICAL TABLE. xvii

*Pofidonius*, a Stoic philosopher. D. about 50 b. C.

*Ptolomæus Lagus*, king of Egypt. D. 283 b. C.

*Pythagoras*, of Sidon, founder of the Italic sect. B. 568; d. 497 b. C.

*Socrates*, a celebrated philosopher. Put to death by the Athenians, 400 b. C. aged 70.

*Solon*, the legislator of Athens, and the fourth of the Seven Wise Men. B. 638; d. 559 b. C.

*Thales*, of Miletus, the first of the Seven Wise Men, founder of the Ionic sect. B. 640; d. about 548 b. C.

*Theodorus*, a philosopher of the Cyrenaic sect. F. 300. b. C.

*Theophrastus*, a Peripatetic philosopher, disciple of Aristotle. B. 322; d. about 288 b. C.

*Theopompus*, king of Sparta. Begun his reign 770 b. C.

*Thrasea Pætus*, a noble Roman, put to death by Nero.

*Tiberius Cæsar*, emperor of Rome, D. 37 a. C.

b

*Timon*,

xviii ALPHABETICAL TABLE.

*Timon*, a noble Athenian, furnamed the  
Man-hater. . . . .

*Trajan*, emperor of Rome. B. 52; d. 117  
a. C.

*Xenophanes*, of Colophon, founder of the  
Eleatic sect. F. 540 b. C.

*Xenophon*, the Athenian, an illustrious ge-  
neral, philosopher, and historian. D. 360  
b. C. aged about 90.

*Zeno*, of Citium, the head of the Stoics.  
D. 264 b. C.

HEADS.



# H E A D S.

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THE



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THE  
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ACTIONS, GOOD.

See GOOD ACTIONS.

ACTIONS, ILL.

See GOOD ACTIONS, RICHES.

ADMIRATION.

See CONVERSATION.

B

ADVICE.

## 2 SPARTAN MANUAL

### ADVICE.

Advise not what is most pleasant, but what is best. *Solon.*

It is more natural for one to follow the advice of many, than many that of one. *Marcus Aurelius.*

To give physic to a dead body, and advice to an old man, is the same thing. *Diogenes.*

See SELF.

### A G E.

Honour age. *Solon.*

One should honour old age, because every one is desirous of living to it. *Bion.*

See ADVICE, JUSTICE, YOUTH.

AGREE-



## SPARTAN MANUAL. 3

### AGREEABLE.

A man, to render himself agreeable to the world, should speak courteously, and act usefully. *Antalcidas* \*.

The way to make oneself ad-

\* This is not to be admitted without limitation; for "By what face," said Ariston the Spartan, to a certain person, who, speaking in praise of Charilaus, observed that he was equally meek and courteous to all without distinction, "by what face," said he, "can any man praise one who is mild and courteous to the wicked?" Thus, Timon the Athenian, being asked why he bore such a universal antipathy to mankind, made answer, "I hate the bad for being so; and the rest for not hating the bad."

## SPARTAN MANUAL.

mired is to be what one wishes to be thought. *Socrates.*

## ARROGANCE.

Be not arrogant. *Solon.*

Arrogance is the obstruction of virtue. *Bion.*

## AVARICE.

Avarice and vanity are the principal elements of all evil. *Timon.*

No covetous man can be a good man, a king, or a free-man. *Antisthenes.*

As of wounds the worst is that which gangrenes, so of the diseases of the mind is insatiate avarice. *Democritus.*

## BEAUTY.

## SPARTAN MANUAL. 5

### BEAUTY.

The beauty of the mind is more amiable than that of the body.

*Socrates.*

### BENEFITS.

It is not only more honorable, but also more delightful to give than to receive a benefit. *Epicurus.*

See INJURIES.

### BLUSHING.

A blush is the complexion of virtue. *Theophrastus* \*.

It is more becoming for a young man to blush (for shame), than to

\* This, or a similar sentence is by some ascribed to Diogenes.

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look pale (with guilt). *Cato the Elder.*

See COMPANY.

## CHILDHOOD.

See JUSTICE.

## CHILDREN.

See EDUCATION.

## COMPANY.

We ought to keep such company as will not make us blush. *Dem-  
ratus.*

## CONSCIENCE.

Nothing is so fearful as a guilty conscience. *Pythagoras* \*.

\* Socrates, being demanded, "Who live without perturbation?" answered, "They who are conscious to themselves of no ill."

CONSI-



SPARTAN MANUAL. 7

CONSIDERATION.

Consideration is all. *Periander.*

When any man goeth forth, let him consider what he is to do; when he returns, what he hath done.

*Cleobulus.*

See DETERMINATION.

CONTENT.

He is richest who is contented with least; for content is the riches of nature. *Socrates.*

It is better sleeping in peace on the earth, than lying unquiet on a soft bed. *Phocion.*

He is well disposed who grieves not for what he hath not, and rejoices for what he hath. *Democritus.*

See QUIET.

B 4

CON-

## § SPARTAN MANUAL.

### CONTRADICTION.

Him that contradicteth we must not again contradict, but instruct; for a madman is not cured by another growing mad also. *Antisthenes.*

### CONVERSATION.

Converse not with wicked persons. *Solon.*

Observe honesty in thy conversation more strictly than an oath. *Idem.*

Desire that they who converse with you should rather respect than fear you; for admiration accompanies respect, hatred fear. *Pythagoras.*

COUN-

## SPARTAN MANUAL. 9

### COUNTRY.

See PATRIOTISM.

### DANGER.

To expose oneself to great dangers for small matters, is to fish with a golden hook, where one may lose more than can be gotten.

*Augustus Cæsar.*

### DEATH.

What evil need they fear who fear not death? *Damindas*

One should despise death, without neglecting life. *Chilo.*

An honest death is better than a dishonest life. *Socrates* \*.

\* This great moralist used to resemble death to a profound sleep, or long journey out of our native country.

To

## 10 SPARTAN MANUAL.

To dye in prosperity is most happy for man. *Antisthenes.*

Those who would never dye must live piously and justly. *Idem.*

See FEAR, FRIENDSHIP, SUSPICION.

## DEMONSTRATION.

They who demonstrate plain things light a candle to see the fun. *Aristotle.*

## DERISION.

See MISFORTUNE.

## DESIRE.

Desire nothing overmuch. *Chilo.*

If you desire many things, many things will seem but a few. *Democritus.*

To



## SPARTAN MANUAL. 11

To desire little makes poverty equal with riches. *Idem.*

It is a disease of the mind to desire such things as cannot be obtained, and to be unmindful of the miseries of others. *Bias.*

See SELF.

## DETERMINATION.

We ought not to determine any thing hastily; to consider often, and to doubt of every thing, is not unuseful. *Aristotle.*

## DETRACTION.

It is a royal pleasure to hear oneself ill spoken of whilst one is conscious of well-doing. *Alexander the Great.*

DIG-

12 SPARTAN MANUAL.

DIGNITY.

Dignity doth not consist in possessing honours, but in deserving them. *Aristotle.*

DOUBT.

See DETERMINATION.

EDUCATION.

We ought to teach children that which will be of most use to them when they are men. *Agésilas.*

Boys should learn what they ought to practise when they become men. *Aristippus.*

They who educate children well are more to be honoured than they who beget them; for these only give

## SPARTAN MANUAL. 13

give them life, the others well living. *Aristotle.*

## EMPLOYMENT.

Employ thyself in something excellent. *Cleobulus.*

To be employed is good and beneficial, to be idle hurtful and evil: they that do good are employed, they that spend their time in vain recreations are idle. *Socrates.*

See IDLENESS.

## ENEMIES.

It is the part of a wise and prudent man to reap advantage from his enemies. *Xenophon.*

See FRIENDS, REVENGE.

## ENVY.

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### ENVY.

Envy is the saw of the foul. *Socrates.*

The beauty of fame is blasted by envy as by a sickness. *Idem.*

Envy consumes the envious, as rust does iron. *Antisthenes.*

Envious people are very miserable, in being tormented as much at others happiness as at their own misfortunes. *Agis I.*

See FRIENDSHIP.

### EQUANIMITY.

Rich, be not exalted; poor, be not dejected. *Cleobulus.*



## SPARTAN MANUAL. 15

### E V I L.

See GOOD, LEARNING, TEMPERANCE.

### E X E R C I S E.

We should not exercise the body without the joint assistance of the mind; nor exercise the mind without the joint assistance of the body; the former habit (alone) belonging properly to athletics, the other being the practice of the sluggish and disingenuous. *Plato.*

Use and exercise procure facility and dispatch in the habits of the mind; and in virtuous actions, equally well as in external actions. *Diogenes.*

### F A M E.

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### F A M E.

Fame is the perfume of virtue.  
*Socrates.*

See ENVY.

### F A M I L I A R I T Y.

Too much familiarity breeds contempt. *Cato of Utica.*

### F A U L T S.

Endeavour not to conceal thy faults with words, but to amend them by reproof. *Pythagoras.*

### F E A R.

He that is much feared has much to fear. *Anonymous.*

It were better to suffer death or any other evil at once, than to live  
in

in perpetual fear of it. *Julius Cæsar* \*.

See CONVERSATION, LOVE.

### FLATTERY.

It is those who flatter that injure us, not those who revile, *Demaratus*.

See SLANDER.

### FOLLY.

See KNOWLEDGE.

### FORTITUDE.

See VIRTUE, YOUTH.

\* The day before his assassination, some one at supper happening to ask, What death was the best, Cæsar, instantly, and before any other could speak, answered, "A sudden one;" which he next day experienced.

C

FOR-

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### FORTUNE.

In good fortune be moderate, in bad prudent. *Periander.*

See EQUANIMITY.

### FRIENDS. FRIENDSHIP.

All should be in common between friends. Our friend is another self. *Pythagoras* \*.

Friendship is one mind in two bodies. *Aristotle.*

There is no possession more valuable than a good and faithful friend. *Socrates.*

It is pleasant to grow old with

\* The latter sentence is likewise ascribed to Crates. The sentiment in the former was reprobated by Epicurus, as arguing distrust.

a good



SPARTAN MANUAL. 19

a good friend, and sound sense.

*Idem.*

We ought to be equally mindful of our absent and present friends.

*Thales.*

We ought not to believe our enemies in things that are credible, nor distrust our friends in those which are otherwise. *Idem.*

We should behave to our friends just as we would have them do to us. *Aristotle.*

To your friends in prosperity and adversity be the same. *Periander.*

Go slowly to the feasts of thy friends, quickly to their misfortunes. *Chilo.*

Real friends are wont to visit us in our prosperity only when invited; but in adversity to come of  
C 2                      their

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their own accord. *Demetrius Phalereus* \*.

Procure not friends in haste; nor, procured, in haste part with them. *Solon*.

Reproach not thy friend, though he recede from thee a little; nor wish well to thy enemy; it is against reason. *Pittacus*.

How excellent it is to do good to our friends, and at the same time to make friends of our enemies! *Socrates*.

\* Namertes, the Spartan, being stiled, by a stranger, The Happy, on account of the number of his friends, asked him, How such as had many should know whether they were sincere, or pretended: the other answering, He could not tell; "Learn, then," said Namertes, "by adverse fortune."

Do

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Do good to your friend, that he may be more your friend ; to your enemy, that he may become your friend : for we should be ware of the calumny of friends, of the treachery of enemies. *Cleobulus.*

Friends must be preserved with good deeds, and enemies gained with fair words. *Alexander Severus.*

They are much in the wrong who go roughly to work with such as they intend to gain to them ; since soothing and careffes tame animals much sooner than whips and spurs. *Fabius Maximus.*

It is better to decide a difference betwixt our enemies than our friends, for one of the friends will certainly become an enemy, one of the enemies a friend. *Bias.*

Two things are to be feared ;

C 3                      the

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the envy of friends, and the hatred of enemies. *Idem.*

In order to a mans attaining perfection, it is absolutely necessary that he should have either very faithful friends, or implacable enemies; because he will be made sensible of his ill conduct, either by the admonitions of the former, or the invectives of the latter. *Diogenes.*

We ought to maintain the cause of a friend, a destitute, and an exemplary cause. *Thrasea.*

Wicked men cannot be friends, either amongst themselves, or with the good. *Socrates.*

He who hath many friends hath none. *Aristotle* \*.

\* Chilo, hearing one vaunt that he never had an enemy, asked, If he ever had a friend.

Upon



## SPARTAN MANUAL. 23

Upon the death of our friends, we ought to be particularly quiet and easy; partly, because it cannot yet appear altogether evident, whether it happened for the better or the worse, and, partly, because sorrow will not avail us. *Plato.*

See REPROOF, SECRET, SUSPICION.

## FRUGALITY.

See TEMPERANCE.

## GAIN.

Prefer loss to unjust gain. *Chilo.*

## GIFTS.

We ought not to accept gifts from all men; for virtue ought not to be maintained by vice. *Crates.*

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It is the same fault to give to them that deserve not, as to be uncharitable to those that deserve. *Diogenes.*

To enrich others is more becoming a king than to enrich himself. *Ptolomæus Lagus.*

## G L O R Y.

There is no better way to glory than to endeavour to be good as well as to seem so. *Socrates.*

See HARDSHIPS.

## G O D.

See GOOD ACTIONS, TRUTH.

## G O D S.

See HAPPINESS, TEMPERANCE.

## GOOD.

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G O O D.

Nothing is good but what is honest. *Posidonius.*

We must wish for good, and suffer evil. *Alexander Severus.*

Every great thing is not always good, but all good things are great. *Demosthenes.*

There is but one good, knowledge; one evil, ignorance. *Socrates.*

See EMPLOYMENT, GLORY, VICE,  
VIRTUE.

GOOD ACTIONS.

Great or noble actions are good; base actions, bad. *Antisthenes* \*.

\* It is a beautiful observation of Musonius, and which, as the English translator of the Abbé d'Olivet has well remarked,  
may

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There ariseth a great delight from beholding good actions. *Democritus.*

Good deeds are trophies erected in the hearts of men. *Xenophon.*

Good actions are not subject to repentance. *Agis the last.*

The only way man has to render himself like God, is to do good, and to speak truth. *Pythagoras.*

## GOOD MEN.

A man ought either to be good, or to seem so. *Democritus.*

may be called the GOLDEN MAXIM, that "allowing the performance of an honorable action to be attended with labour, the labour is soon over, but the honour immortal: whereas, should even pleasure wait on the commission of what is dishonorable, the pleasure is soon gone, but the dishonour eternal." *Thoughts of Cicero, p. 151.*

Every



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Every good man is an object worthy of affection. *Antisthenes.*

A just man should be esteemed in preference to a relation. *Idem.*

A stranger just is to be preferred not only before a countryman, but before a kinsman. *Pythagoras.*

Good men ought to let the world see that their manners are more firm than an oath. *Socrates.*

A statue stands firm on its base, a virtuous man on firm resolutions. *Idem.*

Good men, though slaves, are free; but wicked men, though free, are slaves to many pleasures. *Bion.*

A good man cares not for the reproofs of ill men. *Democritus.*

See LAWS.

GRATITUDE.

GRATITUDE.

See KINDNESSES.

HAPPINESS.

The happy are those who, competently furnished with outward things, act honestly, and live temperately. *Solon.*

Happiness consists not in luxury and pride; on the contrary, to want nothing is divine; to want the least, next to divine. *Socrates.*

As the Gods are beings consummately happy, by how much the nearer a man approaches to a similitude with them, he is by so much the happier and better man. *Idem.*

The

The happiness of the body consists in health; that of the mind, in knowlege. *Thales.*

He is happy who hath a sound body, a rich fortune, and a docile nature. *Idem.*

He is happy who is chearful, though possessing little; he unhappy who is troubled amidst much wealth. *Democritus.*

To be wise and virtuous is sufficient to be happy. *Antisthenes* \*.

See DEATH, TEMPERANCE.

## HARDSHIPS.

\* One, discoursing with Socrates, told him, that by such an objection as he had made to the happiness of Archelaus, the son of Perdiccas, who was esteemed a most valiant man, (*viz* that he never discoursed with him) he might doubt whether the great

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### HARDSHIPS.

Pleasing things are delightful,  
and hardships glorious. *Alexander  
Severus.*

### HATRED.

See CONVERSATION, LOVE.

### HONEST.

It is very imprudent to separate  
the useful from the honest; as if

great king of Persia were happy: "And  
why not?" replied Socrates, "when I  
know not that he is either learned or  
good."

Menedemus the Eretrian, hearing a  
person account it the greatest happiness  
in a man to enjoy every thing he desired,  
said, It was a much greater for him to  
desire nothing but what he ought.



any thing can be really useful that is not honest. *Socrates.*

See GOOD.

## H O N E S T Y.

See CONVERSATION.

## H O N O U R.

True honour is not derived from others, but is owed only to ourselves. *Cicero.*

It is not the place which makes the person honorable, but the person that makes the place so. *Agefilaut \**

See REPUTATION.

\* A Lacedæmonian tutor, being asked, What he would teach his disciple, replied, HONOUR : intimating that all precepts are contained in that.

## H O N O U R S.

## H O N O U R S.

Moderate honours are wont to augment, but immoderate to diminish. *Theopompus.*

See DIGNITY.

## H O P E.

Hope is the dream of a waking man. *Aristotle.*

Hope is the last thing which dyes in man. *Diogenes.*

Wicked hopes, like ill guides, deceive a man, and lead him into sin. *Socrates.*

## I D L E N E S S.

He only is idle who might be better employed. *Idem.*

See EMPLOYMENT, LABOUR,  
LEISURE.

## I G N O R A N C E.

## IGNORANCE.

Ignorance is a disease as proper to the ignorant, as blindness is to the blind. *Plato.*

It is better to be poor than ignorant. *Aristippus.*

Unlearned men differ from beasts only in their figure. *Cleanthes.*

## IMMORTALITY.

The way to immortality is to live well. *Antisthenes.*

See GOOD ACTIONS.

## INDUSTRY.

It is more desirable to distribute the fruits of ones own industry, than to reap the benefit of other peoples. *Bion.*

D I N-

INFAMY.

See SECRET.

INGRATITUDE.

The greatest of vices is ingratitude. *Socrates.*

INIQUITY.

See NOBILITY.

INJURY.

One should run to prevent an injury as one does to extinguish a fire. *Heraclitus.*

Every man should make the case of the injured his own. *Solon.*

The public hath more interest in the punishment of an injury than he that receives it. *Cato the Elder.*



Men are more mindful of wrongs than of benefits, and it is but just it should be so; as he who restores a deposit deserves no commendation, but he who detains it blame and punishment. The same case it is in a ruler, who is chosen not to do ill but good. *Democritus* \*.

See FLATTERY, SECRET.

## INJUSTICE.

It is proper to virtue, and contrary to vice, to hate injustice. *Cleobulus*.

See JUSTICE.

\* Solon being demanded, How men might be brought to do no wrong, "If," said he, "they who have received none, and those who are injured, be alike concerned."

# INSTRUCTION.

Some natures, like headstrong horses, require more instruction than others. *Socrates.*

## JUDGES.

Those judges who do not punish the wicked are more wicked than the wicked themselves. *Cato the Elder.*

\* Philip king of Macædon was so strict in the character of his judges, that he displaced a new preferred friend of Antipater, who had a practice of dyeing his hair and beard, telling him, that a man who would deceive in regard to his hair, did not seem a fit man to be intrusted with the administration of justice.

JUSTICE.

# JUSTICE.

Justice is the virtue of giving to every one according to his desert.

*Aristotle.*

It is justice to do those things which ought to be done; injustice not to do them. *Democritus* \*.

Be in childhood modest, in youth temperate, in manhood just, in old age prudent. *Anonymous* †.

\* Justice, says Epicurus, is a virtue which gives to every one his due, and provides that injury be done to none. This philosopher, however, considers justice as a mere law or pact of society; an idea by no means equal to the more liberal notions of Aristotle and Democritus, and, indeed, scarce worthy of so great a man.

† One, but not certain which, of the Seven Sages.



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What you would not have done  
to yourself never do to others.

*Alexander Severus* \*.

### K I N D N E S S E S.

One ought to remember kindnesses received, and forget those one has done. *Chilo*.

See INJURY.

### K I N G.

See PRINCE.

\* “If you knew,” said Carneades, “that a serpent lay hid where a person, whose death would be an advantage to you, was going to sit down, you would do ill not to warn him of his danger; and yet it is plain you might forbear it with impunity; for who could accuse you?”

### K I N G D O M.



KINGDOM.

See STATE.

KNOWLEDGE.

One part of knowledge consists in the being ignorant of such things as ought not to be known. *Crates.*

Folly is the obstruction of knowledge. *Bion.*

See SELF, WISDOM.

LABOUR.

Prefer labour before idleness, unless you esteem rust above brightness. *Plato.*

We ought to aim at such pleasures as follow labour, not at those which go before it. *Antisthenes.*

See EMPLOYMENT.

# L A W S.

Laws are like cobwebs, where the small flies are caught, but the great ones break through. *Solon.*

Where there are many medicines and physicians, there are most diseases; and where there are many laws, there is most iniquity. *Arcefilaus.*

They who use few words (meaning the Lacedæmonians) have no need of many laws. *Charilaus* \*.

The law is not made for the good. *Socrates.*

\* It was a saying of Agefilaus, that the Lacedæmonian laws had the contempt of pleasures for their foundation, and liberty for their reward.

# LEARNING.

## LEARNING.

The eye receives light from the air, the soul from learning. *Aristotle.*

The learned differ from the ignorant, just as the living differ from the dead. *Idem.*

Learning in prosperity is an ornament; in adversity a refuge. *Idem.*

Learning is the best provision against old age. *Idem.*

Learning gives temperance to youth, affords comfort to old age, yields riches to the poor, and is an ornament to the rich. *Diogenes.*

Wise men learn more by fools, than fools by wise men. *Cato the Elder.*

That learning is most necessary which unlearneth ill. *Antisthenes.*

We

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We should always learn. *Solon.*

## LEISURE.

Nothing is so precious as leisure; not because one should do nothing, but because one may choose to do what one will. *Socrates* \*.

See QUIET, SECRET.

## LIBERTY.

Liberty is the greatest of all goods, and the foundation of all others. *Diogenes.*

See SLAVERY.

## LIFE.

We should live as though our

\* Scipio Africanus used to say, that he never was less idle than when idle; nor ever less alone than when alone.

life



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life would be both long and short.

*Bias.*

To live well, one must oppose nature to law, reason to passion, and virtue or resolution to fortune.

*Diogenes.*

In navigation we ought to be guided by the pilot, in the course of life by those of better judgment. *Socrates.*

We ought to regulate our life so as not to become terrible to our inferiors, nor contemptible to our superiors. *Chilo.*

A man must live not only to eat and drink, but to use this life for the obtaining of happiness. *Zeno.*

The wicked live to eat, the good eat to live. *Socrates.*

To

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To live a bad life is perfect misery. *Diogenes* \*.

See DEATH.

\* Thales, being asked, by what means a man might lead the best and most upright course of life, answered, "By avoiding those practices which he reprehends in others."

Pythagoras was wont to say, that human life was like a general, solemn meeting, at a fair, to which some resorted on purpose to contend, others to traffic, and a few as spectators of the whole. That, in the mean time, while all the rest lived in perpetual cares and solitudes, the spectator was the only person who, in peace and tranquility, enjoyed the various pastimes of this resort; that this spectator was no other than the philosopher, who seemed to have made his appearance in the theatre of this world, for no other end than to contemplate the nature of things, and the manners of men.

LOSS.

92C  
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L O S S.

See GAIN.

L O V E.

It is better to make ourselves be-  
loved, than feared. *Pythagoras.*

Love as if you may afterward  
hate; hate as if you may after-  
ward love. *Cicero.*

L Y I N G.

Lye not, but speak the truth.  
*Solon.*

Lyers are the authors of all the  
mischiefs that affect mankind.  
*Epictetus.*

One gains nothing by lying but  
the advantage of not being cre-



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dited when one speaks the truth.

*Aristotle* \*.

MANHOOD.

See JUSTICE.

MEDITATION.

Meditation is the fountain of discourse. *Chrysippus*.

MERIT.

See DIGNITY.

MIND.

See BEAUTY, EXERCISE.

\* Anacharfis wondered that the Athenians, seeing they condemned lying, should themselves make a constant habit of lying openly, and with the greatest assurance in shops and taverns. This practice is not peculiar to Athens.

MISERY.



MISERY.

See LIFE.

MISFORTUNE.

It is a great misfortune not to be able to endure misfortune. *Bion.*

Deride not the unfortunate. *Chilo.*

Reproach not the unhappy. *Pittacus.*

MODERATION.

See FORTUNE.

MODESTY.

See JUSTICE.

NEIGHBOUR.

Love thy neighbour. *Pittacus.*

NOBILITY.

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### NOBILITY.

Nobility is a good temper of soul and body. *Socrates.*

Nobility and all the other distinguishing ornaments which attend fortune, are only so many cloaks for iniquity. *Diogenes.*

See VIRTUE.

### OPINION.

Wind puffs up empty bladders, opinion fools. *Socrates.*

### ORATORS.

An orator without judgement is a horse without a bridle. *Theophrastus.*

Orators make most noise when they have least reason, as men get on

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on horseback when they cannot walk. *Cicero.*

P A R E N T S.

Reverence thy parents. *Solon.*

Expect the same filial duty from your children which you pay to your parents. *Thales.*

See YOUTH.

P A S T I M E.

One should not make a serious study of a pastime. *Alexander the Great.*

P A S S I O N S.

The wicked obey their passions as slaves do their masters. *Diogenes.*

E

P A-

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### PATRIOTISM.

The noblest death is to dye for ones country. *Epaminondas* \*.

One must no more take revenge of ones country than of ones father. *Idem.*

The world is our country. *Theodorus.*

### PHILOSOPHY.

Philosophy is to do those things voluntarily which others do by compulsion (or for fear of the law). *Aristotle.*

Philosophers, though all laws were

\* Of this sentiment, likewise, was Leonidas king of Sparta, who said he had rather dye for his country than command it unjustly. Both met the death they preferred.

abolished,



abolished, would lead the same lives.

*Aristippus.*

One ought to philosophise till one wonders at nothing (literally: till the leaders of the army seem horse-drivers). *Crates.*

## P L A C E.

We ought not to regard what place we come from, but what place we are worthy of. *Aristotle.*

## P L E A S U R E S.

Contemplate pleasures as they depart, not as they come. *Aristotle.*

Pleasures are mortal, virtues immortal. *Periander.*

See LABOUR.

## P O O R.

See EQUANIMITY.

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P O V E R T Y.

See IGNORANCE.

P O W E R.

Power must be used soberly to make it lasting. *Cato the Elder.*

P R A I S E.

We must have a regard from whence either reproof or praise proceeds before we can well judge of it. *Agefilaus.*

There is great pleasure in being commended by those who might blame without fear. *Idem.*

Praise not an unworthy person for his wealth. *Bias.*

It is easy to praise or blame what we ought not ; but both are signs of a depraved disposition. *Democritus.*

To

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To praise good things is good,  
but to praise the ill is proper to a  
counterfeit, deceitful soul. *Idem.*

See REPROOF.

P R I D E.

Nothing is more unseemly than  
pride, especially in young men.  
*Zeno.*

P R I N C E.

To be naturally fitted for com-  
mand is proper to the most excel-  
lent persons \*. *Pittacus.*

No man is worthy to command,  
unless he be better or worthier  
than the rest. *Cyrus the Great.*

\* Such a one was the emperor Trajan,  
who wished to shew himself to his subjects  
such as he, when a subject, wished the  
prince to shew himself to him.

A prince ought to be distinguished from his subjects by his virtues, and not by his pleasures. *Agefilaus.*

Royalty does not consist in vain pomp, but in great virtues. *Idem.*

A prince that pretends to empire must not shew himself unworthy of it. *Cyrus the Younger.*

They are not kings who are in possession of a throne, or come unjustly by it, but they who know how to govern. *Socrates.*

It is a grievous thing to be ruled by a worse person. *Democritus.*

It is not less the duty of a prince to obey the laws than to command over men. *Idem.*

Justice is the rule to the will of kings. *Antigonus.*

A good prince doth not believe  
the



the goods of his subjects to be his own. *Adrian.*

Kings ought not to be kings in all things. *Idem.*

Princes are able to alter the laws of society, but not those of nature. *Dionysius the Elder.*

Kings ought to be environed with good will instead of guards. *Bias \**.

There can be no stronger garrison than the affection of the people. *Antigonus.*

A prince who would rule without guards should govern his sub-

\* Polydorus, the son of Alcamenes, being asked, Why the Lacedæmonians exposed themselves so manfully to the hazard of war; "Because," said he, "they have learned to reverence and not to fear their rulers."

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jects as a father does his children.

*Agasicles.*

That prince is happy who can make his subjects afraid not of him but for him. *Pittacus.*

A good prince is not to be feared. *Diogenes.*

A king to reign in safety should allow a just liberty to friendship (*i. e.* be open to the admonitions of his friends); and not suffer the weak to be injured by the strong. *Theopompus.*

A prince ought to be aware not only of his enemies, but of his flattering friends. *Dionysius the Elder.*

It is more worthy of a prince to give than to receive. *Artaxerxes Longimanus.*

The

The greatest advantage of kings is that they cannot be outdone in good deeds. *Anaxilas.*

It is a great misfortune to live under a prince who will suffer people to do nothing; but it is a much greater to be under one who allows all to do what they please. *Fronto* \*.

Common executioners are better than tyrants; those put only the guilty to death, tyrants the innocent. *Antisthenes.*

\* This apophthegm, which was delivered in the senate, alludes to the disorderly times of Domitian and Nerva: under the former of whom, any person was liable to be taken off *by* an informer; under the latter, *as* one. It is said to have produced a good effect.

## PRISONERS.

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### PRISONERS.

Soldiers are not to torment their prisoners like malefactors or criminals, but to treat them like men.  
*Agésilas.*

### PROMISE.

We should promise little, and perform it. *Phocion.*

What thou hast promised amiss perform \*. *Periander.*

### PROSPERITY.

Men in their greatest prosperity should be mindful of a change; for

\* This should be explained. A promise is not to be broken because the performance would prejudice oneself; nor performed to the injury of a third and innocent person, whether such injury were foreseen at the time of making it or not. The precept is by some writers given in the negative.

that



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that which is unexpected is most grievous. *Carneades.*

PRUDENCE.

Love prudence. *Bias.*

Prudence is the eye of virtue.  
*Bion.*

See FORTUNE, JUSTICE, YOUTH.

QUIET.

Quiet and leisure are above every thing. *Socrates.*

He that will lead a secure quiet life, must not engage himself in many things, either public or private; nor attempt any thing above his own ability and nature; but have such a regard to himself, that he decline any exuberance of fortune

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tune that is offered him, assuming no more than he is able to bear; for the convenience of what we enjoy is more excellent than the largeness of it. *Democritus.*

See CONTENT.

## REASON.

Make reason thy guide. *Solon.*

A man ought to obey reason, and not appetite. *Alcarnenes.*

See WISDOM.

## REPENTANCE.

See GOOD ACTIONS.

## REPROACH.

See MISFORTUNE.

## REPROOF.

REPROOF.

Reproof is the good of others.

*Diogenes.*

Think not those faithful who praise all thy words and actions, but those who reprove thy faults.

*Socrates.*

See FAULTS, GOOD MEN.

REPUTATION.

A man to attain to an honorable reputation should discourse upon the best topics, and atchieve the most honorable actions. *Agesslaus.*

Such as have raised themselves by their vices ought to regain their reputation by virtue. *Cato the Elder,*

RESPECT.

R E S P E C T.

See CONVERSATION.

R E V E N G E.

The best way to be revenged of our enemies is to make ourselves illustrious by virtue. *Diogenes.*

R I C H.

See EQUANIMITY.

R I C H E S.

Riches do not consist in the possession of wealth, but the use of it. *Socrates.*

Poverty and riches are the names of want and sufficiency; he who wants any thing ought not to be called



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called rich, nor he who wants nothing poor. *Democritus* \*.

Where ill actions acquire wealth the infamy is the greater. *Idem*.

See VIRTUE.

SECRETS.

Betray not secrets. *Periander*.

The three most difficult things are, to keep a secret, to forget an injury, and to make good use of ones leisure. *Chilo*.

Commit no secret to your friends which, if reported, will bring you to infamy. *Thales*.

\* "If you live according to nature," says Epicurus, "you shall never be poor; but if according to opinion, you shall never be rich. Nature," adds he, "desires little, opinion infinite."

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S E L F.

Know thyself. *Chilo.*

It concerneth every man to know himself, and to govern himself prudently. *Heraclitus.*

The most difficult thing is to know oneself; the most easy to counsel another; and the most delightful to obtain ones desires. *Thales.*

It is hard, but good, to know ourselves, for that is to live according to nature. *Idem.*

To be ignorant of ourselves, to seem to know those things whereof we are ignorant, is next to madness. *Socrates.*

Neither do nor say ill, though alone; learn to stand more in awe of thyself than others. *Democritus.*

Stand

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Stand not more in awe of other men than of thyself, nor commit more offences though no man were to know it, than if all men. Imprint this rule in thy mind, and do no ill. *Democritus.*

Stand in awe of thyself, and thou shalt not be ashamed before others. *Theophrastus.*

Above all things reverence thyself. *Pythagoras* \*.

Every one ought to pay the most reverence to himself, as no one is ever absent from himself. *Cato the Elder.*

He is a bad ruler who knows not how to command himself. *Idem.*

\* It is not absolutely certain that this precept was actually delivered by Pythagoras; but there is much reason to believe so, from its being a great favourite with his disciples.

F

No

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No man is free who doth not command himself. *Pythagoras.*

Nothing is more easy than to deceive oneself, being soon persuaded to what one likes. *Demosthenes.*

See YOUTH.

## SERVITUDE.

Such as will not serve themselves ought to be compelled to serve others. *Cyrus the Elder.*

See SLAVERY.

## S L A N D E R.

Slander is easily fixed, but time will discover the fraud of it. *Demosthenes.*

Nothing but truth can offend (not slander). *Socrates.*

The most dangerous of wild beasts



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beasts is the slanderer, of tame ones the flatterer. *Diogenes* \*.

Such as give ear to slanderers are worse than slanderers. *Domitian* †.

## S L A V E R Y.

Whoever puts himself into another's power becomes a slave. *Pompey*.

\* This is sometimes found ascribed to others. Plutarch, in his *Banquet*, makes one of the company refer to Thales a similar saying, that "of wild beasts the tyrant, and of tame ones the flatterer was the most dangerous." But Thales, who is present, tells them it was delivered by Pittacus.

† Thearidas, being asked, as he ground his sword, If it were not sharp enough, said, "Not so sharp as slander."

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Who feareth others is a slave, though he know it not. *Antisthenes.*

Personal servitude is the office of a slave. *Alexander Severus.*

## S L E E P.

Sleep in the day signifies either distemper of the body, or grief of the mind, or sloth, or dulness. *Democritus.*

## S O L D I E R S.

See PRISONERS.

## S P E E C H.

A wise man speaks but sparingly. *Demosthenes* \*.

A great

\* "No matter," said the younger Cato, "how little I speak, if I act well."

Friend,

SPARTAN MANUAL. 69

A great talker is seldom a wise man. *Thales.*

A flow of words is no proof of wisdom, nor any evidence of just sentiments. *Idem.*

For this reason we have two ears and one tongue, that we should hear much and speak little. *Zeno.*

“ Friend,” said Theophrastus, to a person who had observed a profound silence during an entertainment, “ if you be a fool you act the part of a wise man ; but if you be a wise man you certainly play the fool.” Plutarch, in his *Symposiasts*, ascribes this apophthegm to Simonides.

Xenocrates the Chalcedonian, being asked, at a noisy feast, Why he alone was silent, replied, “ Because I have frequently repented of speaking, but never of holding my peace.”

78 SPARTAN MANUAL.

It is better that the foot should slip than the tongue. *Idem.*

The tongue should not be suffered to outrun the mind. *Chilo.*

Fine speeches are like cypress trees, which are lofty and beautiful, but yield no fruit. *Phocion.*

We ought either to be silent, or to speak things that are better than silence. *Pythagoras.*

It is much better for a man to conceal his folly and ignorance than to discover the same. *Heraclitus.*

A man that knows how to speak knows also when to be silent. *Archidamidas.*

A fool is never silent. *Demaratus.*

Nothing is more harsh to honest people than to be denied the liberty



SPARTAN MANUAL. 71

berty of speaking their minds.

*Demosthenes* \*.

See AGREEABLE.

S T A T E.

That commonwealth is best ordered where the wicked have no command, and the good have.

*Pittacus*.

That commonwealth is best constructed in which the citizens, without envy or sedition, strive who shall outvie the rest in the possession of virtue (as in Lacedæmon.)

*Charilaus*.

That city is best ordered where

\* Diogenes, being demanded, What was best among men, answered, "Freedom of speech."

72 SPARTAN MANUAL.

the good are rewarded, and the bad punished. *Solon.*

That commonwealth is most to be approved in which the brave and the coward have their proper deserts. *Lyfander.*

The strength of a city does not consist in its walls, but in the courage of the inhabitants. *Agefilaus* \*.

To

\* That city, said Lycurgus, is never without a wall, which is environed and encompassed by valiant men.

The poet Alcæus was of the same mind. "Not stones, nor timber," says he, "nor the art of builders are cities; but wherever there are men, themselves how to preserve knowing, there are walls and cities." This little fragment has been paraphrased, with uncommon elegance and spirit, by Sir William Jones. No one will

SPARTAN MANUAL. 73

To make an empire lasting, the  
magistrates must obey the laws, and  
the people the magistrates. *Solon.*

States

will care where or how often he meets with  
such poetry as this :

An ODE in Imitation of *ALCÆUS*.

What constitutes a State ? \*

Not high-rai's'd battlement or labour'd mound,

Thick wall or moated gate ;

Not cities proud with spires and turrets crown'd ;

Not bays and broad-arm'd ports,

Where, laughing at the storm, rich navies ride ;

Not starr'd and spangled courts,

Where low-brow'd baseness wafts perfume to pride ;

---

\* “ What is it that makes a city (said the good  
Alcæus . . . ) it is not walls and buildings ; no, it is be-  
ing inhabited by men ; by men who know themselves to  
be men, and have suitable notions of the dignity of  
human nature ; by men who know what it is alone  
that exalts them above the brutes.” Thomson, Pre-  
face to *Miltons Areopagitica*.—This version has evi-  
dently afforded a hint or two which might not, it is  
possible, have been suggested by the fragment itself,  
of which the first is a literal translation.

No :

## 74 SPARTAN MANUAL.

States are at the brink of ruin  
when there is no difference made

No :—MEN, high-minded MEN,  
With pow'rs as far above dull brutes endued  
In forest, brake, or den,  
As beasts excel cold rocks and brambles rude ;  
Men, who their *duties* know,  
But know their *rights*, and, knowing, dare maintain,  
Prevent the long-aim'd blow,  
And crush the tyrant while they rend the chain :  
*These* constitute a State,  
And sov'reign LAW, *that state's collected will*,  
O'er thrones and globes elate  
Sits Empress, crowning good, repressing ill ;  
Smit by her sacred frown  
The fiend *Discretion* like a vapour sinks,  
And e'en the all-dazzling *Crown*  
Hides his faint rays, and at her bidding shrinks.  
Such *was* this heav'n-lov'd isle,  
Than *Lesbos* fairer and the *Cretan* shore !  
No more shall freedom smile ?  
Shall *Britons* languish, and be MEN no more ?  
Since all must life resign,  
Those sweet rewards, which decorate the brave,  
'Tis folly to decline,  
And steal inglorious to the silent grave.

between



between the good and the bad.

*Antisthenes* \*.

Kingdoms would be most happy, if either philosophers ruled, or the rulers were inspired with philosophy ; as nothing is more pernicious than power and arrogance accompanied with ignorance. *Plato*.

## SUSPICION.

It is better to be killed at once than to be obliged always to guard oneself both against friends and enemies. *Dion*.

\* Leon, the son of Eurycratidas, a Spartan, being asked, In what town a man might live with greatest safety, answered, " In that in which the inhabitants are neither too rich nor too poor ; and where justice prevails, and injustice loses ground."

## TEMPERANCE.

## TEMPERANCE.

By temperance men become the most excellent, most happy, and fittest for discourse. *Socrates.*

Those who exercise continency and frugality, have a higher relish of pleasure, and are less affected with pain than those who are the most diligent and assiduous in the pursuit of delights and indulgences. *Idem.*

That man bears the greatest resemblance to the gods, who requires least, and contents himself with the fewest necessities and conveniences, in regard the gods need nothing at all. *Idem.*

Abstain

SPARTAN MANUAL. 77

Abstain [from pleasure], and sustain [evil]. *Epietetus* \*.

See JUSTICE.

T I M E.

Nothing is so precious as time, and those who mispend it are the greatest of all prodigals. *Theophrastus*.

Man is deficient in nothing so much as time. *Zeno*.

T R U T H.

Man is our friend, truth our friend; but above all things we ought to honour truth. *Aristotle* †.

\* All philosophy, according to him, is comprised in this little precept.

† *Amicus Plato, amicus Socrates, sed magis amica Veritas.*

What

## 78 SPARTAN MANUAL.

What we have in us of the image of God is the love of truth and justice. *Demosthenes.*

See GOOD ACTIONS, LYING.

## UNDERTAKING.

Undertake deliberately, but, having begun, go through. *Bias.*

One should not undertake what one cannot perform. *Cbilo.*

## VALOUR.

Valour would be of no use if there were no justice ; and if all the world were just, there would be no need of valour. *Agefilaus.*

Men of valour ought not to esteem those things which are the delight of mean minds. *Idem.*

See WISDOM.

## VANITY.



V A N I T Y.

See AVARICE.

V I C E.

There is nothing wonderful in the world but vice. *Antisthenes.*

See VIRTUE.

V I R T U E.

Virtue is attainable. *Antisthenes.*

Virtue is consummate happiness, and requires no other aid than Socratic strength. *Idem.*

Virtue is a work of toil, which does not need the assistance of many words, or numerous disciplines. *Idem.*

A wise man is not governed by the laws and institutions of men,

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but directed by the rule of virtue.

*Antisthenes.*

Virtue is the beauty, vice the deformity of the soul. *Socrates.*

Those who possess virtue possess also nobility. *Antisthenes.*

Such as have virtue always in their mouths, and neglect to live agreeable to the standard of it, are like a harp which yields a sound pleasing to others, while itself neither hears nor is sensible of the music. *Diogenes* \*.

\* Panthoidas, the Spartan, hearing some philosophers of the Academy lecturing upon virtue, was asked, How he liked their doctrines: "They are excellent, indeed," said he, "but very unprofitable, as I see you don't practise them."—The Athenians are not the only people who have had virtue oftener on their lips than in their actions.

Men

SPARTAN MANUAL. 81

Men should study to enrich themselves, not in money, but in virtue and fortitude. *Agésilas.*

Those who defraud virtue of its honours rob the youth of virtue its self. *Cato the Elder.*

See ARROGANCE, FAME, GOOD ACTIONS, PRUDENCE.

W E A L T H.

See RICHES.

W I C K E D.

See PASSIONS.

W I N E.

A vine bears three grapes; the first of pleasure, the second of drunkenness, the third of repentance. *Anacharsis.*

G

WIS-

## W I S D O M.

Wisdom is the compofure of the foul. *Socrates.*

Justice and every other virtue is wisdom. *Idem.*

The only wisdom of man confifts in not thinking he underftands thofe things which he doth not underftand. *Idem* \*.

Three properties are essentially requifite to the attainment of wisdom ; nature, learning, and experience. *Aristotle.*

In war fteel is better than gold ; in life wisdom excelleth wealth. *Socrates.*

\* He ufed frequently to fay, that the only thing he knew was that he knew nothing.

Wisdom



SPARTAN MANUAL. 83

Wisdom excells other virtues as the sight does the other senses.

*Bion.*

The office of a wise man is to discern what is good and honest, and to shun that which is otherwise. *Socrates.*

Nothing can fall out either new or unexpected to a wise man, because (he knows) any thing that is possible may happen to man. *Antisthenes.*

It is the part of a wise man to prevent inconvenience, of a valiant man to order it well when it comes. *Pittacus.*

The perfection of man consists in foreseeing the future as much as it is possible to do by reason. *Chilo.*

84 SPARTAN MANUAL.

He must be a wise man that is able to distinguish one. *Xenophanes.*

There is as much difference between a wise man and a fool, as between a horse that is managed and one that is not. *Aristippus.*

They who know what they ought to do, and do it not, are not wise and temperate, but fools and stupid. *Socrates.*

See IGNORANCE, KNOWLEDGE.

W O M A N.

To speak little becomes a woman; plain attire adorns her. *Democritus.*

Never praise a man for being like a woman, nor a woman for resembling a man. *Pædaretus.*

A woman

SPARTAN MANUAL. 85

A woman is sharper witted for mischief than a man. *Democritus.*

To obey a woman is the greatest ignominy to a man. *Idem.*

W R O N G S.

See INJURIES.

Y O U T H.

Young people should reverence their parents at home, strangers abroad, and themselves when alone. *Demetrius Phalereus.*

Young men ought to use all modesty in their walking, in their behaviour, and in their garments. *Zeno.*

Young

86 SPARTAN MANUAL.

Young men should excell in  
fortitude, old men in prudence.

*Bion.*

See BLUSHING, JUSTICE, PRIDE,  
VIRTUE.



F I N I S.



